BHAGAVAD GITA

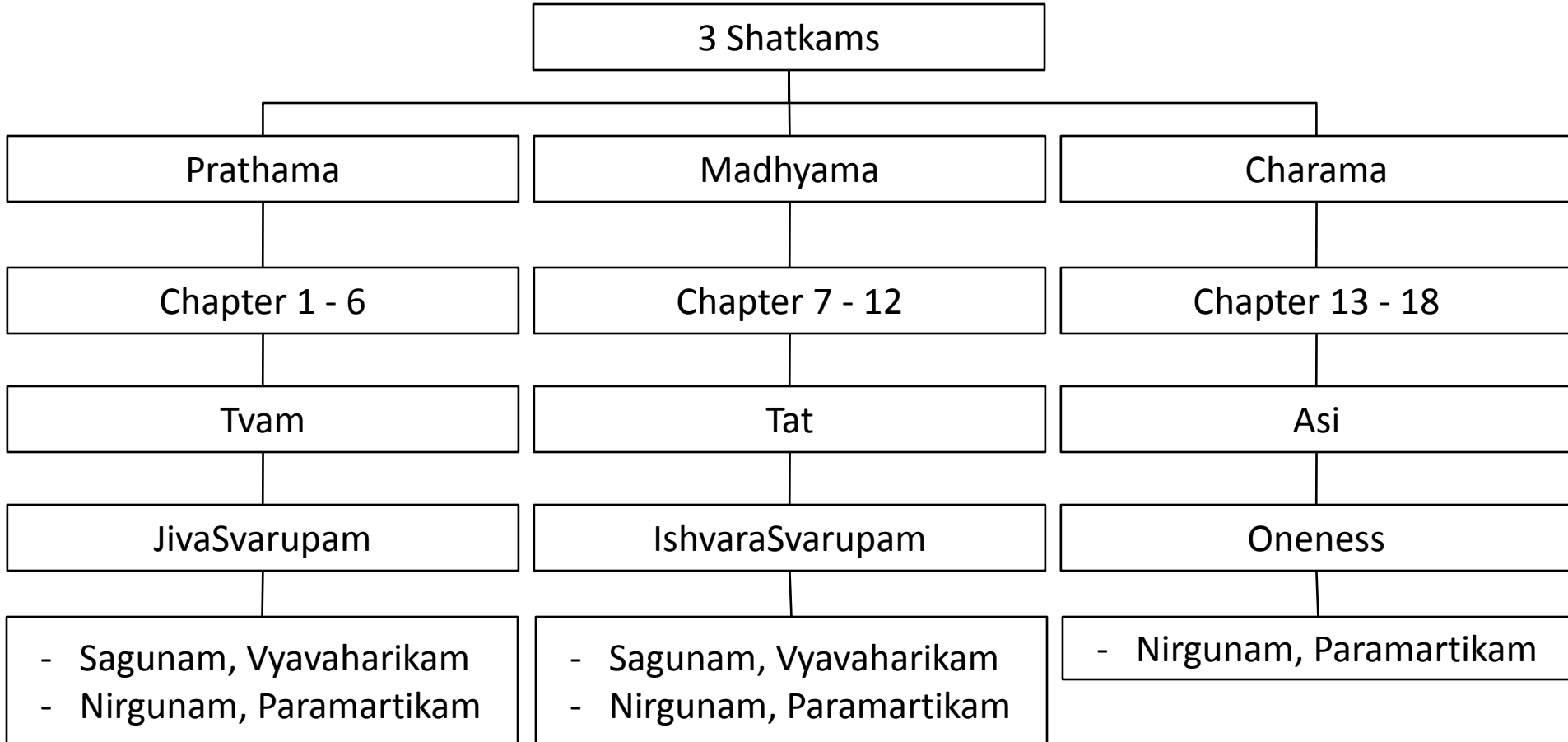
SUMMARY

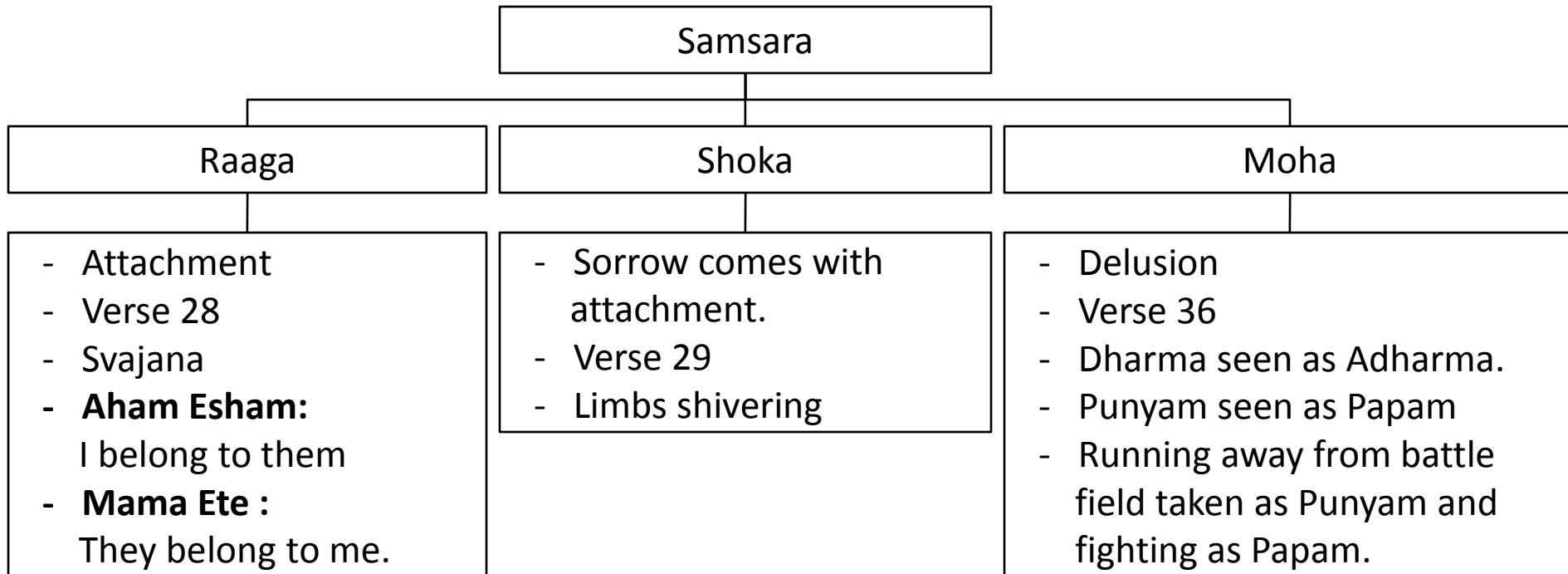
CHAPTER 1 TO 18

BHAGAVAD GITA

Chapter	Title		Verses	Chanting
	Sanskrit	English		
1	Arjunavisada Yoga	Arjuna's Grief	47	0:14:28
2	Sankhya Yoga	Yoga of Knowledge	72	0:21:53
3	Karma Yoga	Yoga of Action	43	0:14:32
4	JnanaKarmasannyasa Yoga	Renunciation of Action in Knowledge	42	0:13:07
5	Sannayasa Yoga	True Renunciation	29	0:09:11
6	Dhyana Yoga	Meditation	47	0:13:53
7	Jnanavijnana Yoga	Knowledge and Wisdom	30	0:09:00
8	Aksarabrahma Yoga	Imperishable Brahman	28	0:08:32
9	Rajavidyarajaguhya Yoga	Royal Knowledge and Royal Secret	34	0:10:24
10	Vibhuti Yoga	Divine Glories	42	0:12:15
11	Visvarupadarsana Yoga	Vision of the Divine Cosmic Form	55	0:17:16
12	Bhakti Yoga	Path of Devotion	20	0:06:11
13	Ksetraksetrajna Vibhaga Yoga	Field and its knower	35	0:09:45
14	Gunatrayavibhaga Yoga	Three Gunas	27	0:08:31
15	Purusottama Yoga	Supreme Spirit	20	0:07:25
16	Daivasurasampadvibhaga Yoga	Divine and Devilish Estates	24	0:08:06
17	Sraddhatrayavibhaga Yoga	Threefold Faith	28	0:09:05
18	Moksasannyasa Yoga	Liberation Through Renunciation	78	0:24:41
Total Verses			**701**	

Gita Summary

Shatkam One (Chapter 1 – 6)

Chapter 1 : Samsara Varnanam :

- Vyasa prepares stage for Gita teaching in Mahabaratha war.
- War between Dharmic Pandavas and Atatayi Adharmic Kauravas.
- Some noble persons like Bheeshas and Drona on side of Adharma.
- Arjuna without conflict enters Battle field to fight righteous war.
- Krishna places Chariot in the middle of Battlefield.
- Arjuna watches Dear Acharya and relatives with who has to fight and gets into grip of Samsara and feels it intensely.
- 3 problems of Samsara.

कृपया परयाविष्टो विषीदन्निदमब्रवीत्। *अर्जुन उवाच* दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥	Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight… [Chapter 1 – Verse 28]
सीदन्ति मम गात्राणि मुखं च परिशुष्यति। वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥	My limbs fail and my mouth is parched, my body quivers and my hair stands on end….. [Chapter 1 – Verse 29]
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन। पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ १.३६ ॥	Killing these sons of Dhrtarastra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons. [Chapter 1 – Verse 36]

Conclusion :

Verse 30 & 47 :

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते। न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥	The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were… [Chapter 1 – Verse 30]
सञ्जय उवाच एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत्। विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥	Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow. [Chapter 1 – Verse 47]

- Arjuna drops Gandhira and decides not to fight, overpowered by Samsara.
- Central theme of 1st chapter “Shoka” – hence called Arjuna Vishada Yoga.

Chapter 2

4 Topics

- Arjuna Saranagathi
- Jnana Yoga
- Karma Yoga
- Sthira Pragya

Arjuna Saranagathi

- Surrender as disciple.
- Guru Upasadanam
- Bava Roga

Verse 6 :

- Deena Bava, needs Guru.

Verse 7 :

- Change in role master – driver to Sishya & Guru.
- Then Gita Dialogue starts

Jnana Yoga

Viveka :

- Dehi / Deha
- Shariri – Sharira

Verse 11 :

- Teaching Starts.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥ २.६ ॥

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥ २.७ ॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

श्रीभगवानुवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Jnana Yoga :

S. No.	Verse	Atma / Shariri	Anatma / Shariram
1.	13 & 20	Nirvikara	Savikara
2.	16	Satyam	Mithya
3.	18	Aprameya, Drk, Seer, Subject, knower	Prameya – Object
4.	19 & 21	Akarta, Abokta	Karta, Bokta
5.	24	Sarvagataha	Alpagathaha

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ २.१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥ २.१८ ॥

It is said that these bodies of the embodied Self have an end. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not nor is he slain. [Chapter 2 – Verse 19]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain?[Chapter 2 – Verse 21]

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥

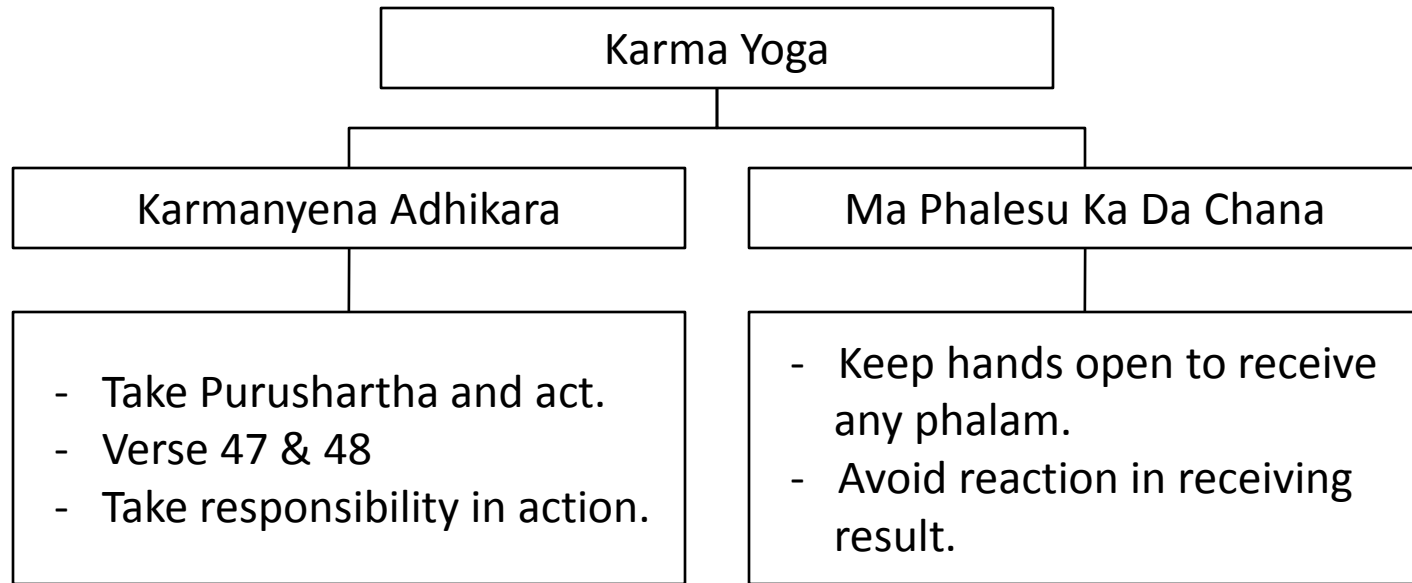
This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

Karma Yoga

Karmanyena Adhikara

- Take Purushartha and act.
- Verse 47 & 48
- Take responsibility in action.

Ma Phalesu Ka Da Chana

- Keep hands open to receive any phalam.
- Avoid reaction in receiving result.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ २.४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

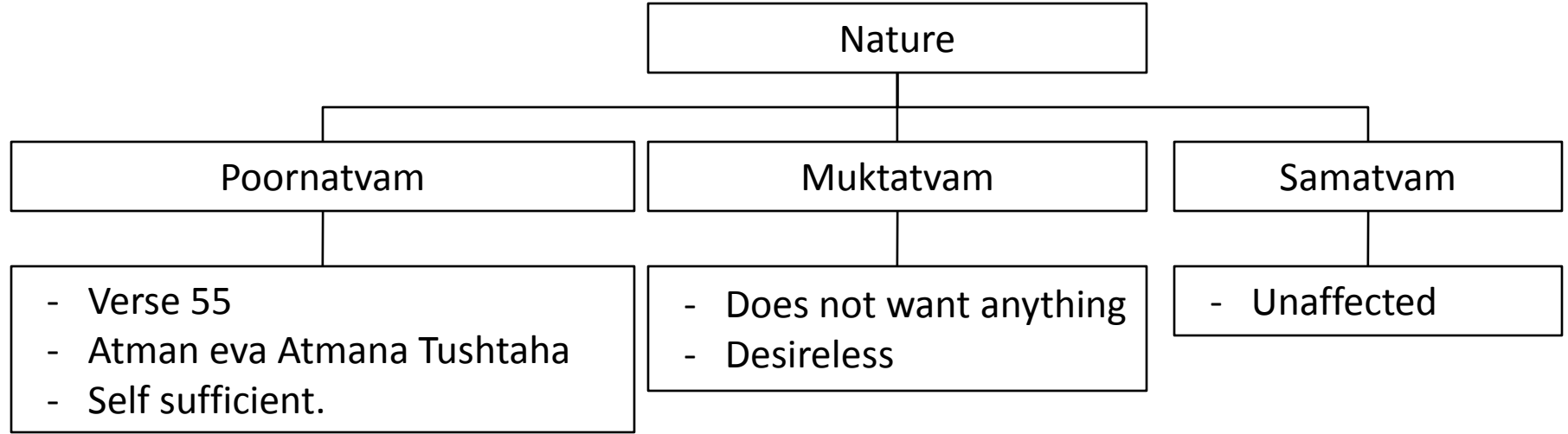
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. "Evenness of mind is called Yoga." [Chapter 2 – Verse 48]

What is Benefit of Karma Yoga?

- Chitta Suddhi – purity of mind
- Samatvam – Quietitude, evenness of Mind.

Sthirapragya Lakshana :

- What is Nature, Characteristic of Man of Wisdom?

श्रीभगवानुवाच प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ २.५५ ॥	The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Example :

Verse 69 :

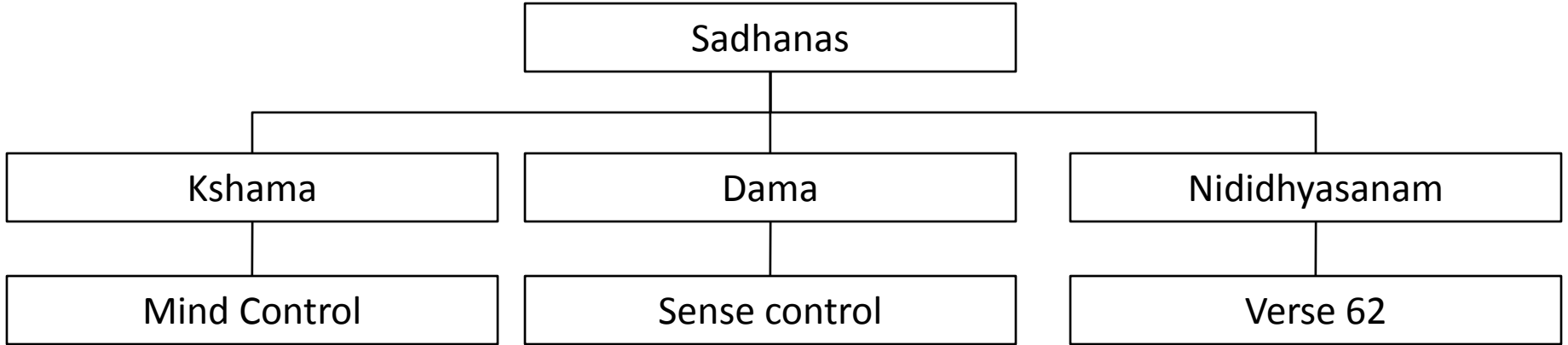
या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ २.६९ ॥	That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Day – Night, Jnani and Ajnani.

Verse 70 :

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥ २.७०॥

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the 'desirer of desires'. [Chapter 2 – Verse 70]

- Oceans – Lake, fulfilled and unfulfilled.
- What are Sadhanas to become Sthiraprajna?

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते॥ २.६२॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

Chapter 3

3 Topics

Karma Yoga for Ajnani	Loka Sangraha by Jnani	Sadhanas / Disciplines
a) Svadharma Anushtanam / Ishvaras Niyama. - Verse 8 b) Ishvara Arupana Buddhi - Verse 9 c) Prasada Buddhi - Verse 13 d) Harmony of Universe. - Verse 14	- Jnani has done Atma Sangraha. **Verse 26 :** - Children – follow parents - Students – follow teacher - Prajas – follow King - Jnani acts like Ajnani, not bound, no Ahamkara. **Verse 27, 28 :** - Jnani works for Loka Sangraha.	- Get rid of Kama, Krodha. - Enemies / obstacle. - Verse 36, 37, 38, 39

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥ ३.८ ॥

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर॥ ३.९ ॥

The world is bound by actions other than those performed for the sake of sacrifice, do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥ ३.१३ ॥

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥ ३.१४ ॥

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks “I am the doer”. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥ ३.२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that “gunas as senses” move amidst “gunas as objects”, is not attached. [Chapter 3 – Verse 28]

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥ ३.३६ ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

श्रीभगवानुवाच काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥ ३.३७ ॥	The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]
धूमेनाव्रियते वह्निर्यथादर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥ ३.३८ ॥	As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा। कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥ ३.३९ ॥	Enveloped, O son of Kunti, is "wisdom" by this constant enemy of the wise in the form of "desire", which is difficult to appease, like fire. [Chapter 3 – Verse 39]

- How to conquer Kama? Kama lingers as Vasanas.

4 Methods

Indriya Nigraha	Mano Nigraha	Viveka	Atma Jnanam
Sense control	Mind control	Understand Kama is evil	Kama totally goes

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥ ३.४२ ॥	They say that the senses are superior (to the body); superior to the senses is the mind ; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना। जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥ ३.४३ ॥	Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

Chapter 4

3 Topics

Avataram

1st Topic :

- Incidental
- Not Jiva, Samsari, Ajnani.
- Lord assumes role for maintaining Dharma and destroying Adharma.
- Verse 7 & 8.

Jnana Karma Sanyasa

2nd Topic :

- Internal renunciation of action through wisdom.
- External action continues.
- Atma ever Akarta, free from Karma.
- Anatma never free from Karma.
- Atma need not renounce Karma it has no karma.
- Anatma can't renounce Karma. Constantly must act. No renunciation of Karma possible. It is Prakrti.

Sadhana

3rd Topic :

a) Surrender to Guru verse 24.

b) To gain Knowledge one requires faith, commitment, sincerity, self control verse 39.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥ ४.७ ॥	Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]
परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि युगे युगे॥ ४.८ ॥	For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना॥ ४.२४ ॥	Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]
श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥ ४.३९ ॥	The man who is full of faith, who is devoted to it, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, erelong he goes to the supreme peace. [Chapter 4 – Verse 39]

- Knowing this alone is Sanyasa.
- My body acts till death, no retirement, not stop of work but change of work.
- Even when active, Karmani, Akarma yah pashyat.

Verse 18, 19, 20 :

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८ ॥	He, who recognise “inaction in action” and “action in inaction” is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]
यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ ४.१९ ॥	Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the ‘fire of knowledge’, him the wise call a Sage. [Chapter 4 – Verse 19]

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥ ४.२० ॥	Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- Even if karmas are done, they do not belong to me.
- What is Jnana Karma Sanyasa?

  Being free from Karma with spiritual knowledge I am ever Akarta Atma.
- This is clear only if Atma – Anatma Viveka is done in Chapter 2.
- Read Chapter 2 – 12 to 25 with Chapter 4 – 18 to 24 to do Viveka.
- Atma Akarta is central theme of Chapter 4.

Conclusion :

- Jnana Stuti – Glory of Jnanam.

Verse 33 & 38 :

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ ४.३३ ॥	Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते। तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥ ४.३८ ॥	Certainly, there is no purifier in this world like Knowledge, He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

- Central Topic = Jnana Karma Sanyasa [Verse 18 – 24]

Chapter 5

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ ५.१५ ॥

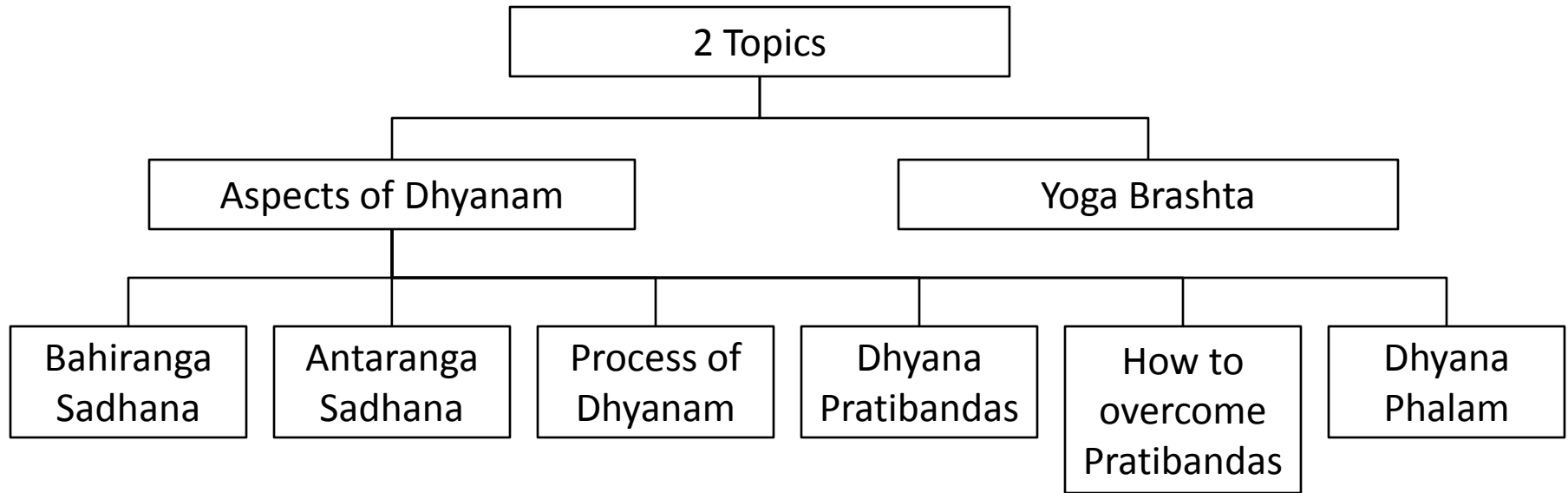
The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्॥ ५.८ ॥	I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing…. [Chapter 5 – Verse 8]
शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ ५.२३ ॥	He who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man. [Chapter 5 – Verse 23]

Conclusion :

Benefit of Jnanam : Verse 24 & 25

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥ ५.२४ ॥	He, who is happy within, who rejoices within, who is illuminated within, that yogi attains absolute freedom or Moksa, himself becoming Brahman. [Chapter 5 – Verse 24]
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः। छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥ ५.२५ ॥	Those rsis obtain absolute freedom or moksa, whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the welfare of all beings. [Chapter 5 – Verse 25]

Chapter 6

1) Bahiranga Sadhana :

- General discipline to be followed throughout day by meditator.
- Ahara Niyama (Moderation in food), Vak Niyama.
- Avoid extreme anger, jealousy, reactions.
- Rest.

2) Antaranga Sadhana :

- Specific discipline before Meditation.
- Proper Asana, posture, Pranayama, withdraw sense organs, mind.

3) Process of Meditation, actual Meditation :

- Abiding in self.
- Atma Nishta.
- Aham Akarta Asmi, Sakshi, Abokta, Nirvikaraha, Satyaha, Sarvagataha Asmi.
- Dwell on self – knowledge, in Dhyanam with disturbance coming and going.

Verse 19 :

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ ६.१९ ॥

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practicing yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Finally, absorbed in Samadhi, without disturbance.

4) Dhyana Pratibandas :

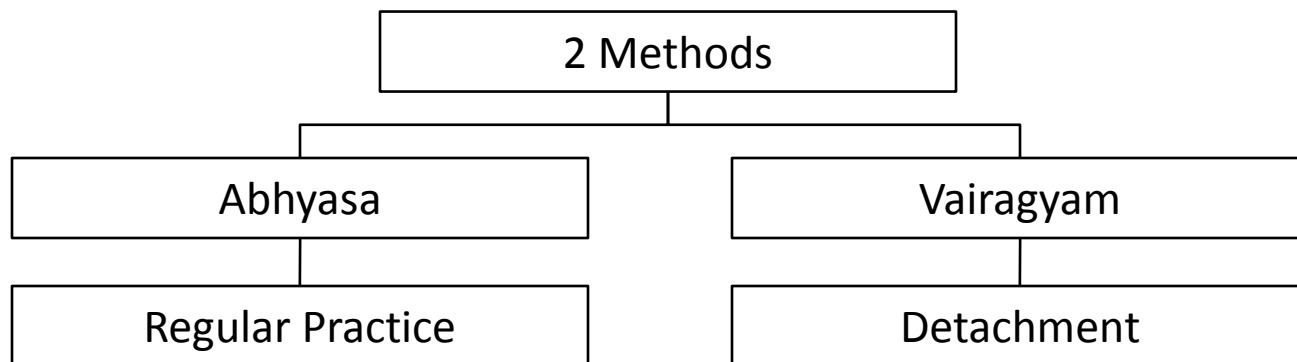
- Chanchalatvam, wandering mind Vikshepa.

Verse 35 :

श्रीभगवानुवाच
असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ ६.३५ ॥

The Blessed Lord said : O Mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice and by dispassion, it is restrained. [Chapter 6 – Verse 35]

- All suffer from this problem, universal disease.

5) How to overcome obstacles?

6) Dhyana Phalam :

- Spontaneously, being established in ones Svarupam.
- Atma Nishta, Sthira Pragya, Brahmi Sthiti, Jeevan Mukta.
- Need not sit and remember, who he is. In + thru Vyavahara, he remembers Svarupam.
- My Svarupam is different from all these.

Verse 29, 30, 31 : Jeevan Mukti

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ ६.२९ ॥	With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self ; he sees the same everywhere. [Chapter 6 – Verse 29]
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥ ६.३० ॥	He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥ ६.३१ ॥	He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

2nd Topic : Yoga Brashta

- Sadhanas not wasted, carried forward even if no moksha in this Birth.
- Proves rebirth, Punar Janma is there.
- Clarifies why spiritual in early Age. No favour from Bhagavan.
- Every spiritual genius is Yoga Brashta of past Janma.

Verse 40 :

श्रीभगवानुवाच
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति॥ ६.४० ॥

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

- Materially may not benefit, spiritually grows.
- Dhyanam in this chapter is Atma Dhyanam.
- Which is called Nididhyasanam.
- Not Krishna, Shiva, Vishwaroopa Dhyanam.

Gita Summary

Shatkam Two (Chapter 7 – 12)

Chapter 7

- 2 Topics
  - Ishvara Dvaya Svarupam
    - Para Prakrti
    - Apara Prakrti
  - Bakti
    - Reverential attitude to Lord as I appreciate more and more.
    - Reverential action
      - Puja
      - Parayanam
      - Upasanam

Topic 1 : Isvara Svarupam :

a)

- Dvaya Svarupam
  - Para Prakrti
    - Chaitanya Tatvam
    - In Upanishad called Brahman, or Purusha.
    - Nirgunam / Nirvikaram
  - Apara Prakrti
    - Jada Achetana Tatvam
    - In Upanishad called Maya / Prakrti.
    - Sagunam Savikaram

- Ishvara = Para + Apara Prakrti together.

b) Ishvara = Jagat Karanam :

- Srishti, Sthithi, Laya Karanam.
- World has come out of Ishvara, Sustained by Ishvara, goes back to Ishvara.

c) Ishvara Satyam, Jagan Mithya :

- Since Ishvara expresses as Jiva and Jagat, there is no universe other than Ishvara.
- Ishvara expresses as both Chetanam and Achetana Prakrti.

Verse 7 :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- No world other than God.

Technically :

Ishvara	World
Satyam	Mithya (Not other than Ishvara)

d) All glories in creation belongs to Ishvara.

Verse 8 :

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

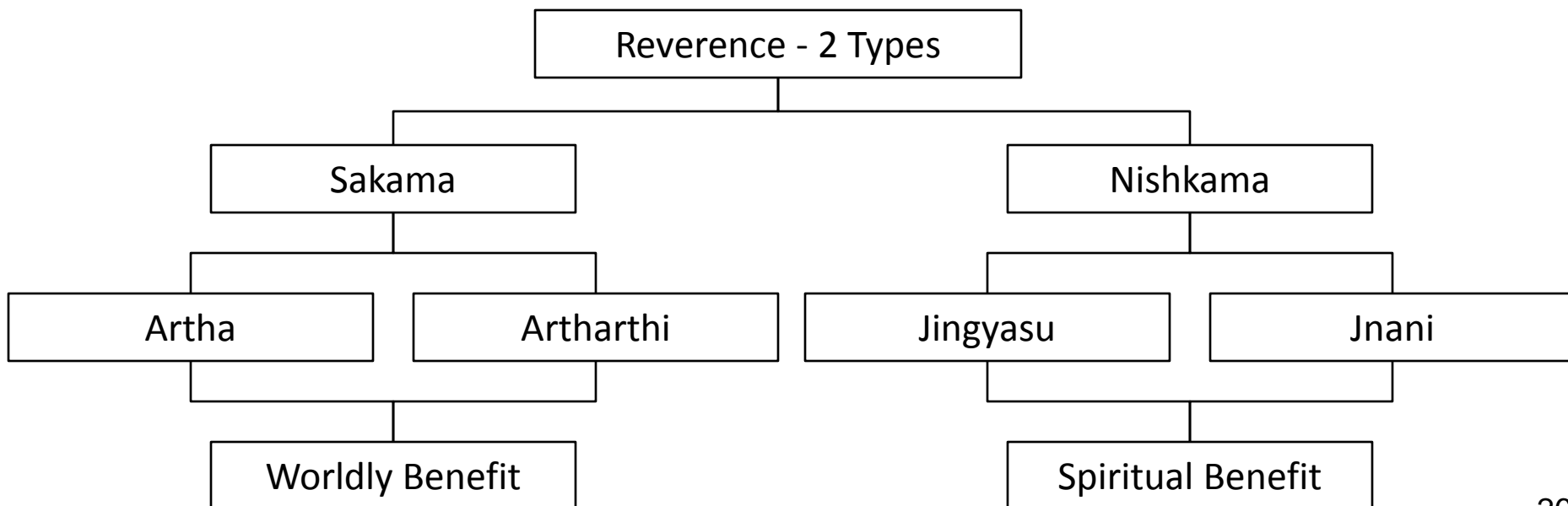
- Ishvara Agyanam is Samsara Karanam.

Verse 13 :

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्। मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ ७.१३ ॥	Deluded by these natures (states or things) composed of the three gunas (of Prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Deluded people don't know my Nature, hence Samsari.

2nd Topic : Bakti

- As one understands Ishvara more and more, Bakti grows.
- Hence reverential action and attitude important which comes because of appreciation of Ishvara as creator of universe.

Sakama :

- **Aartha :** Person in distress, child not well.
- **Artharthi :** Business partnership.
- Sakama Bakti is fruitful. Lord will bless.

Verse 21, 22 :

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ ७.२१ ॥	Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]
स तया श्रद्धया युक्तस्तस्याराधनमीहते। लभते च ततः कामान्मयैव विहितान्हितान्॥ ७.२२ ॥	Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfilments; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

Warning : Phala is finite

Verse 23 :

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥ ७.२३ ॥	Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

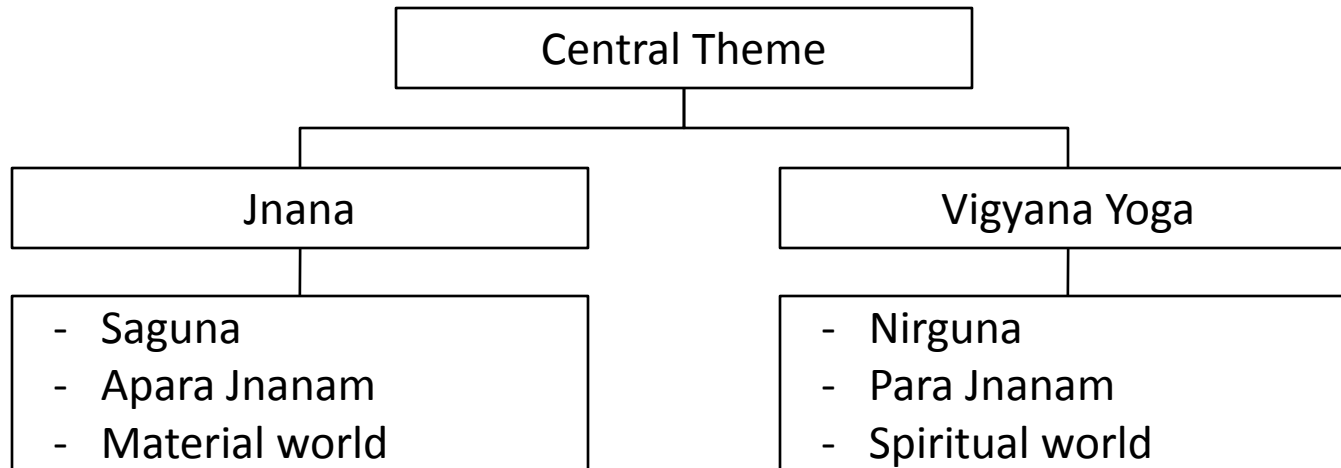
- Sakama superior to Abakti.
- Superior to Sakama is Nishkama bakti because they will be one with me.

Nishkama : Verse 18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्। आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥ ७.१८ ॥	Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- Infinite result.
- Uplifts person.
- Series of Sadhaka, not one particular action.
- **Karma Yoga :** Ishvara Arpana, Prasada Buddhi.
- **Upasana Yoga :** Meditation.
- **Jnana Yoga :** Vedanta Vichara.
- Highest stage – become Jnani.

Verse 23 :

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥ ७.२३ ॥	Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

Topic 1 : Verse 1 to 4

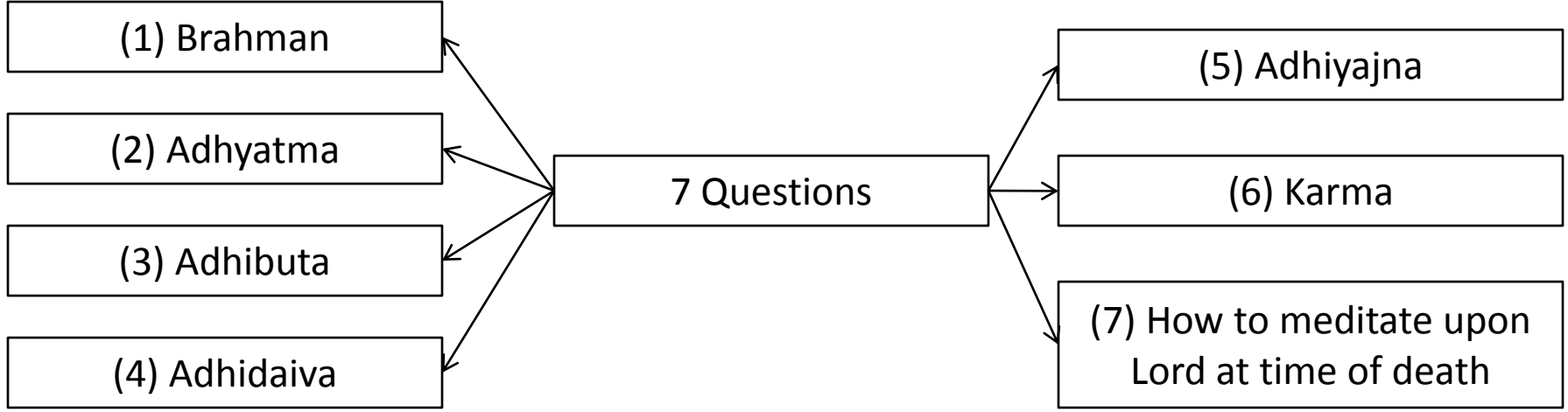
अर्जुन उवाच
किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥ ८.१ ॥

Arjuna Said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibhuta? And what is Adhidaiva said to be? [Chapter 8 – Verse 1]

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥ ८.२ ॥

Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are you to be known by the self – controlled? [Chapter 8 – Verse 2]

श्रीभगवानुवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

- Who is Adhiyajna - Diety residing in body.

a) What is Brahman?

- Nirgunam Brahman, Aksharam Brahman.
- Supreme imperishable reality, not influenced by time.
- Its nature is Para Prakrti, pure Conciousness, all pervading, eternal, changeless.
- Satyam, Jnanam, Anantham Brahman as defined in Taittriya Upanishad.

b) What is Adhyatmam?

- Essential nature of living being.
- Witness, Sakshi Chaitanyam, Conciousness.
- Conciousness which is all pervading is called Brahman.
- Conciousness enclosed within Body is Adhyatmam.

c) What is Karma?

- Actions responsible for one's experiences.
- Present Srishti because of Samasti Karma of previous creation (cyclic).
- Ishvara, Jiva, Karma, creation all beginningless.
- Karma brings manifestation of all human beings.

d) What is Adibutam?

- All perishable things in creation.
- Universe in seed form is Prakrti.
- Universe in manifested form is Vikriti.
- Bagawan changes Prakrti to Vikriti.

e) What is Adideiva Purusha? Hiranyagarbha?

- Subtle – Sukshma prapancha, intelligence principle at macro level called Hiranyagarba. At individual level Teijasa.

f) What is Adiyajna?

- "Ishvara" – Tatvam which presides overall Karmas, superior to Hiranyagarbha – it is Samshti Karana Sharira Visishta Chaitanyam.
- Maya Visihta Chaitanyam, Prakrti Visishta Chaitanya Karma Phala Dhata. Ishvara is in heart of everyone and knows every action and motive.

Topic 2 : Upasana

Law : Verse 5, 6, 7

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्। यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥	And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]
यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥	Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥	Therefore, at all times, remember Me and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

a) What a person remembers at time of death that he will attain in next Janma.

- Final thought determines next Birth.

b) Final thought determined by predominant thought throughout life.

- Combining a + b… to attain Lord, final thought should be God thought.

Abhyasa Yoga : Verse 8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना। परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्॥ ८.८ ॥	With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the supreme Purusha, the Resplendent, O Partha, he goes (to Him).[Chapter 8 – Verse 8]

- Saguna Upasana called Abhyasa yoga.
- Disciplining mind and sense organs, directing thought towards lord.
- If sense organs wander, mind wanders.

Marana Kalam :

- Bheeshma – in Bhagawatam asks all relatives to leave except Lord Krishna. Sings Glory of Lord and departed.
- Withdraw mind, sense organs, remember Lord.
- Such a person attains Lord.

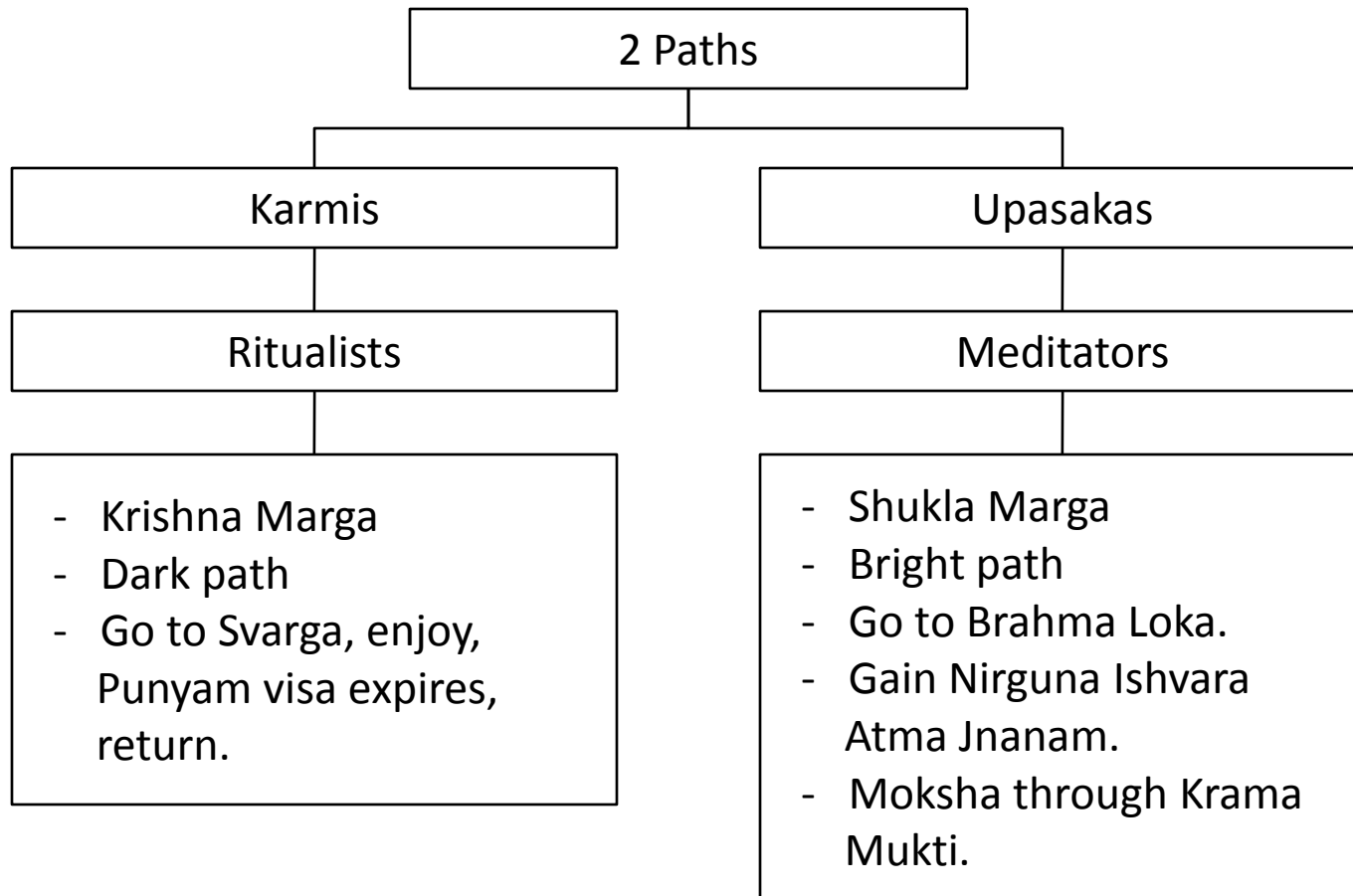
Central theme of Chapter 8 :

- Till Marana Parayantham do Saguna Ishvara Upasana, gain Krama Mukti.

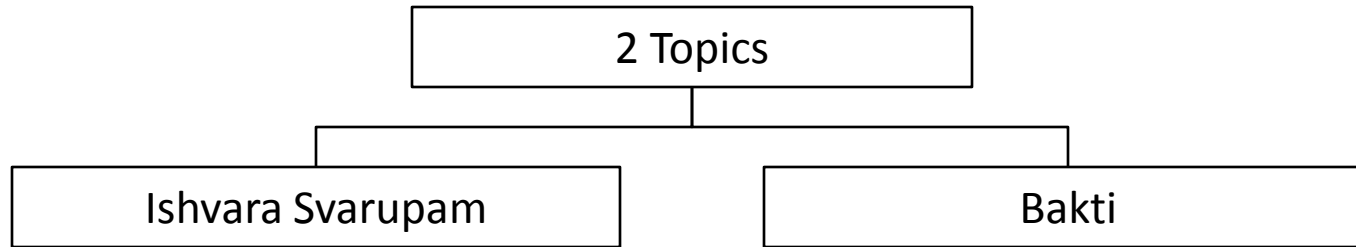
3rd Topic : Marga Dvayam

Verse 26 :

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८.२६ ॥

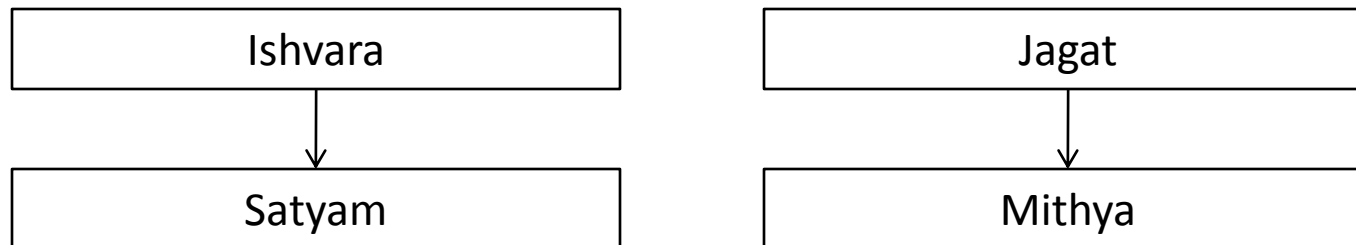
The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

- Jnanis – with Atma Jnanam, attain Akarma Mukti called Sadhyo Mukti, Jeevan Mukti, Moksha here and now in this Birth.

Chapter 9

- Chapter 9 similar to Chapter 7.

Topic 1 : Ishvara Svarupam

a) Ishvara - Srishti, Sthithi, Laya Jagat Karanam :

- Material cause is Chaitanyam principle.
- Ishvara = Para + Apara Prakrti.

b)

- Ishvara alone expresses as Jagat, nothing other than Ishvara, world as good as not there. World is Nama, Rupa, Appearance.

Verse 4 & 5 :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥ ९.४ ॥	All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥ ९.५ ॥	Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Verse 4	Verse 5
- All beings exists in me, I do not dwell in them.	- All beings do not really exist in me. As good as not there.
- Higher order of Reality.	- Lower order of Reality.
- Paramartikam, Adhishtanam	- Vyavaharikam
- Adhyaropa - In unmanifest form, all pervading “Sarvagataha”, world is in me.	- Apavada - Ishvara supports all beings with Maya Shakti.
- I am Material Cause	- I am efficient cause of all beings.
- World is Mithya	- I am Satyam, independently existing.

Example : Compare Relationship between

a) Waker - Dreamer

b) Ishvara – Jiva + Jagat - 2 orders of reality.

c) Ishvara – Asanga : Verse 6

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्। तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥ ९.६ ॥	As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

- Objects accommodated by space, space not affected, not wet by rain, burnt by fire.
- Ishvara accommodates all but not tainted by anything.

d) Ishvara – Akarata, Abokta : Verse 9, 10

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय। उदासीनवदासीनमसक्तं तेषु कर्मसु॥ ९.९ ॥	Sitting like one indifferent and unattached to these acts, O Dhananjaya, these acts do not bind Me. [Chapter 9 – Verse 9]
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥ ९.१० ॥	Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- All events take place in Ishvara but he is not affected by our Karma.

e) All glories in Jagat belong to Ishvara.

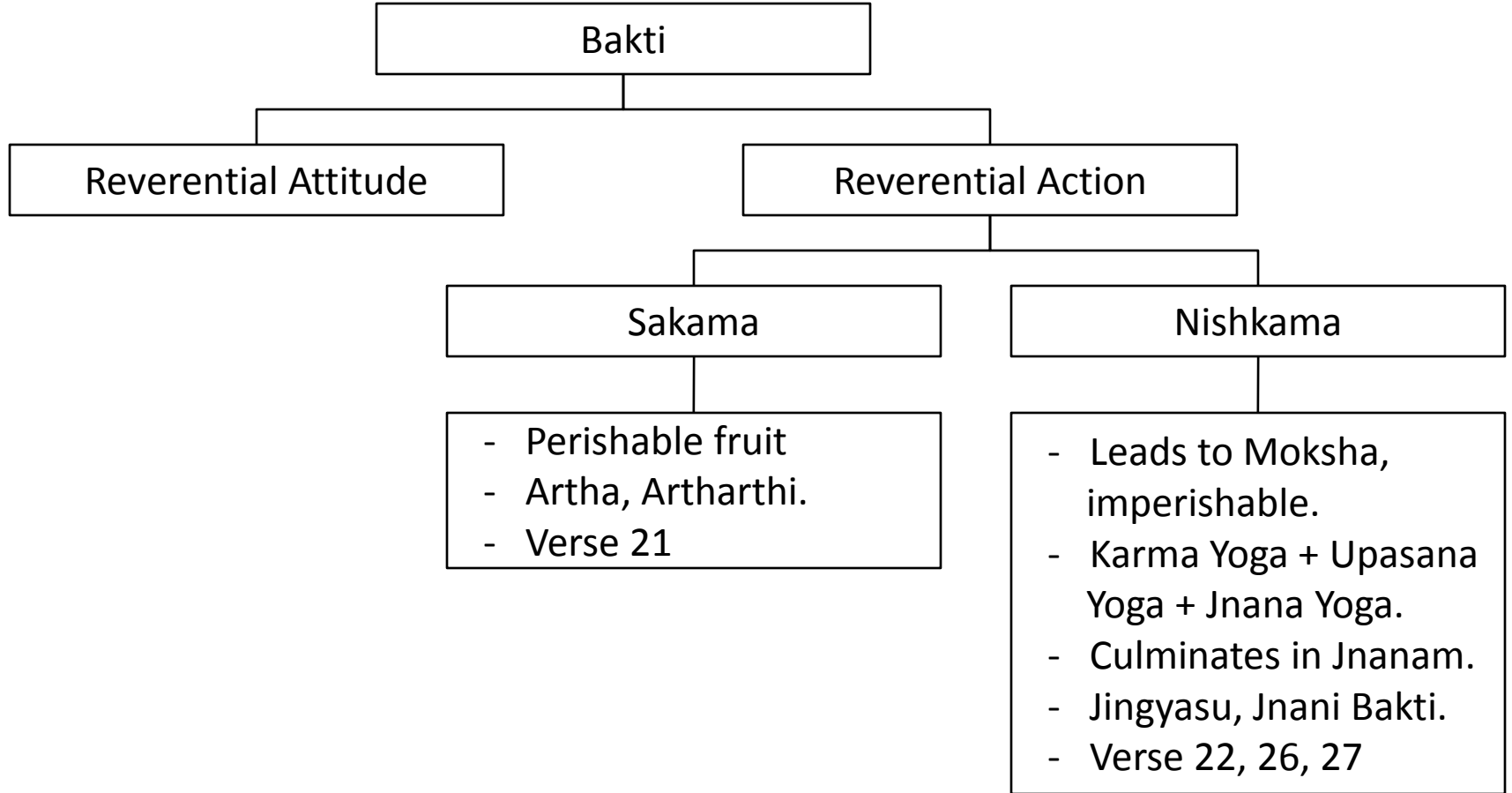
Verse 11 :

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्। परं भावमजानन्तो मम भूतमहेश्वरम्॥ ९.११ ॥	Fools disregard Me when I dwell in human form; they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

- Similar to Chapter 7 – Verse 13.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्। मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ ७.१३ ॥	Deluded by these natures (states or things) composed of the three gunas (of Prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

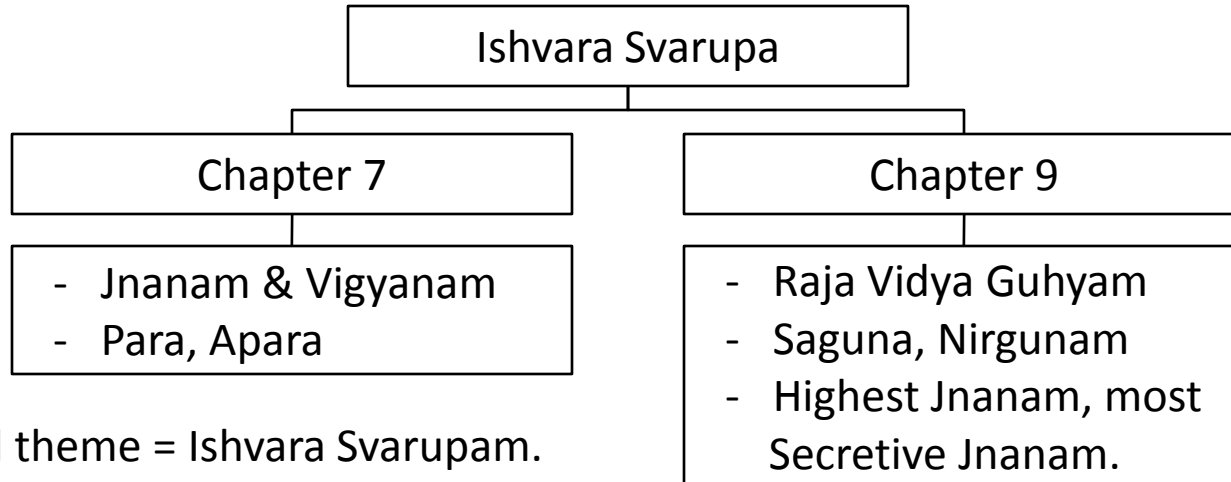
- Ignorance of Ishvara Svarupam is cause of Samsara.

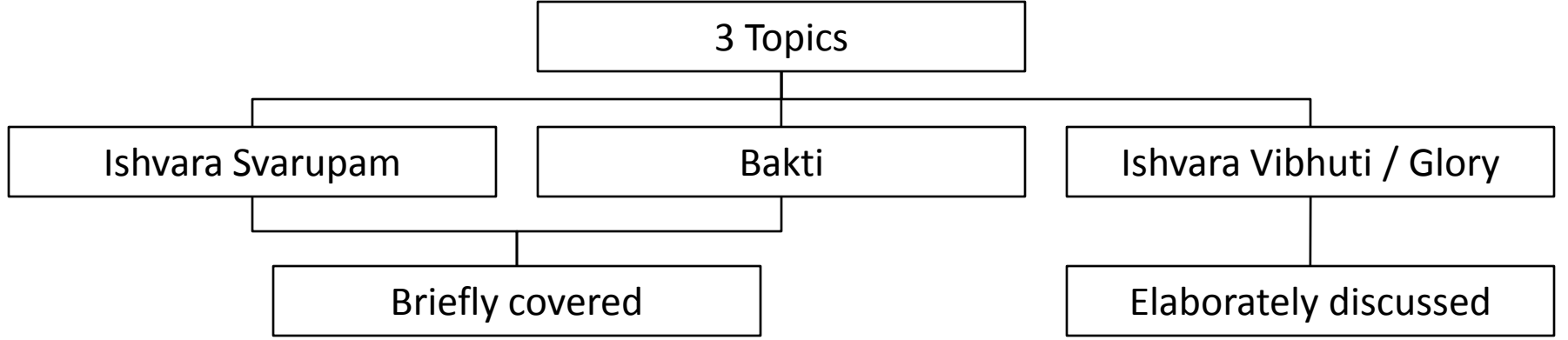
2nd Topic :

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥ ९.२१ ॥	They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (samsara). [Chapter 9 – Verse 21]
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ ९.२२ ॥	To those men who worship Me alone, thinkin go fno other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them, and preserve for them what they already possess (ksema) [Chapter 9 – Verse 22]
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥ ९.२६ ॥	Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ ९.२७ ॥	Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. [Chapter 9 – Verse 27]

Conclusion :

Ishvara Svarupa

Chapter 7
- Jnanam & Vigyanam
- Para, Apara

Chapter 9
- Raja Vidya Guhyam
- Saguna, Nirgunam
- Highest Jnanam, most Secretive Jnanam.

- Central theme = Ishvara Svarupam.

Chapter 10

Topic 1 : Ishvara Svarupam

- Ishvara – Jagat Karanam as in Chapter 7, 9.

Verse 8 :

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥ १०.८ ॥

I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. [Chapter 10 – Verse 8]

- All born out of me, sustained by me, go back to me.

Topic 2 : Bakti

Verse 10 :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ १०.१० ॥

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 – Verse 10]

- With Nishkama Bakti, Bagawan helps to get knowledge, Guru and purity of mind.
- Lights lamp of knowledge. This not said in Chapter 7 & 9.

Topic 3 : Ishvara Vibhuti

Verse 41 :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा। तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम्॥ १०.४१ ॥	Lord says, "Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour". [Chapter 10 – Verse 41]

- Wherever you see glory, it belongs to Lord.
- Don't be jealous with neighbour or arrogant about your glory.
- Every glory being lords glory, it can be symbol, Alambanam for Ishvara Upasana, Puja.
- We do Puja of flowers, Simha, Kanya, Cow, Ashvatta tree, River Ganga, Surya, Chandra.
- Get clue for Ishvara worship as per tastes of people.

Main Topic :

- Ishvara Vibuti.

Ishavasya Upanishad :

ॐईशा वास्यमिदँ सर्वं यत्किं च जगत्यां जगत् तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १	***Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,*** ***tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]***

All this, whatsover moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

Chapter 11

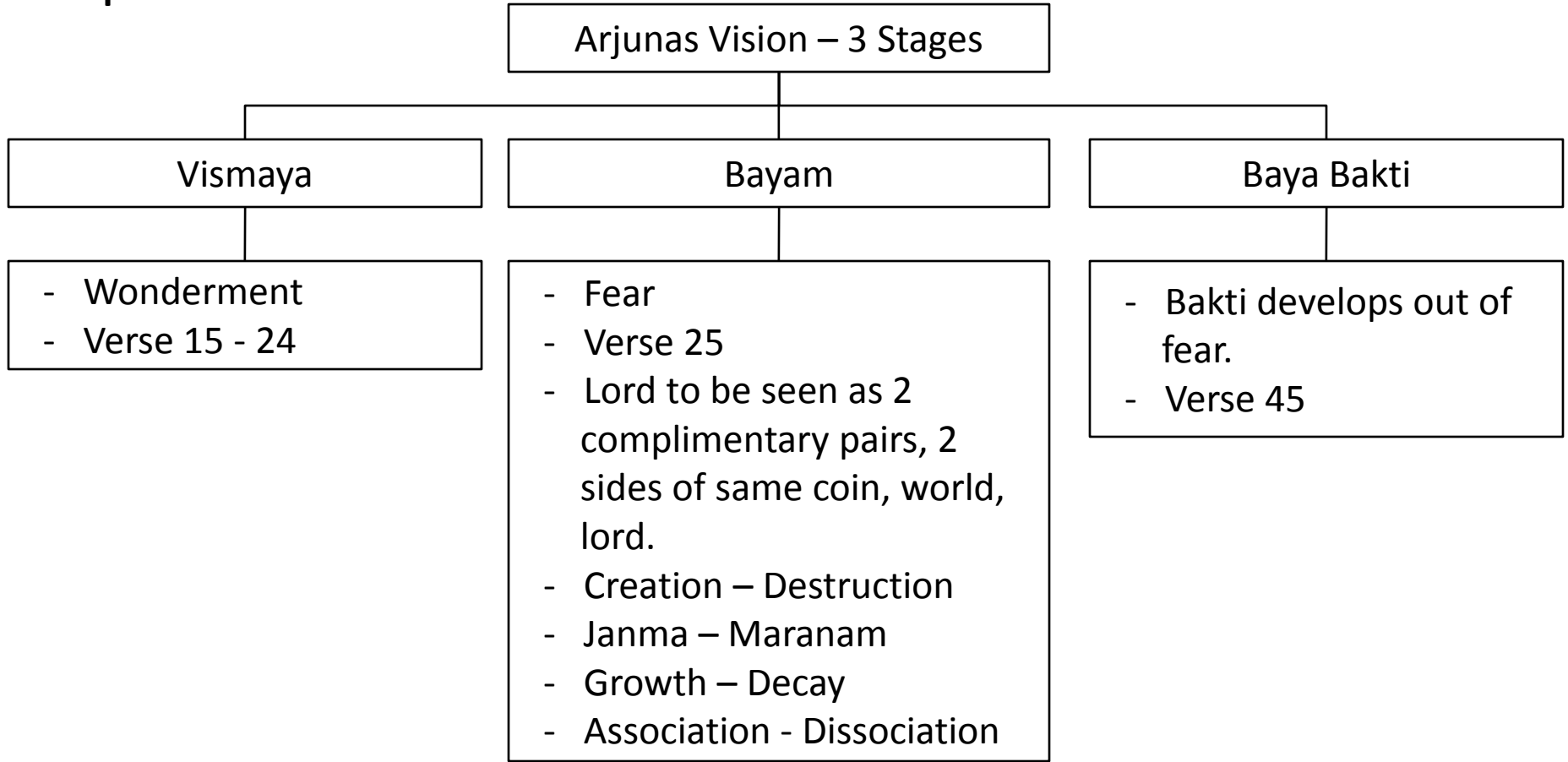
- Divya chakshu = Not special eye on forehead.
- Vishwaroopam not another special form of Lord.
- It is seeing the same world as Ishvara.
- Not seeing another new form of Lord.
- Lord as Vishwaroopa form is already in front, need not come.
- Why we don't see?

  Because of our coloured, perverted vision due to our Raaga – Dvesha (Likes & Dislikes). Selfish, means, divide the world into "this is mine and yours."
- When Ahamkara is removed, I can see the old universe as Vishwarupa Ishvara.
- Divya Chakshu = Temporary freedom from Raaga Dvesha so that Arjuna can see it as Ishvaras glory.

2nd Topic :

- Sanjayas Darshanam – Vision of wonder.
- Verse 10, 11, 12, 14.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्। अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ ११.१० ॥	With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted… (such a form He showed). [Chapter 11 – Verse 10]
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्। सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥ ११.११ ॥	Wearing divine garlands (necklaces) and apparels, anointed with divine unguents (perfumes), the all-wonderful, resplendent, boundless with faces on all sides. [Chapter 11 – Verse 11]
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता। यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥ ११.१२ ॥	If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the Sky, that would be like the splendour of that Mighty Being (great soul). [Chapter 11 – Verse 12]
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः। प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥ ११.१४ ॥	Then, Dhananjaya, filled with wonder, with his hair standing on end, bowed down his head to the God and spoke with joined palms. [Chapter 11 – Verse 14]

3rd Topic :

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥ ९.२५॥

Having seen your mouths fearsome with tusks (blazing) like pralaya-fires, I know not the four quarters, not do I find peace; be gracious, O Lord of the devas, O Abode of the universe. [Chapter 11 – Verse 25]

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास॥ ११.४५॥

I am delighted, having seen what was never seen before; and (yet) my mind is distressed with fear. Show me Your previous form only, O God; have mercy, O God of gods, O Abode of the Universe. [Chapter 11 – Verse 45]

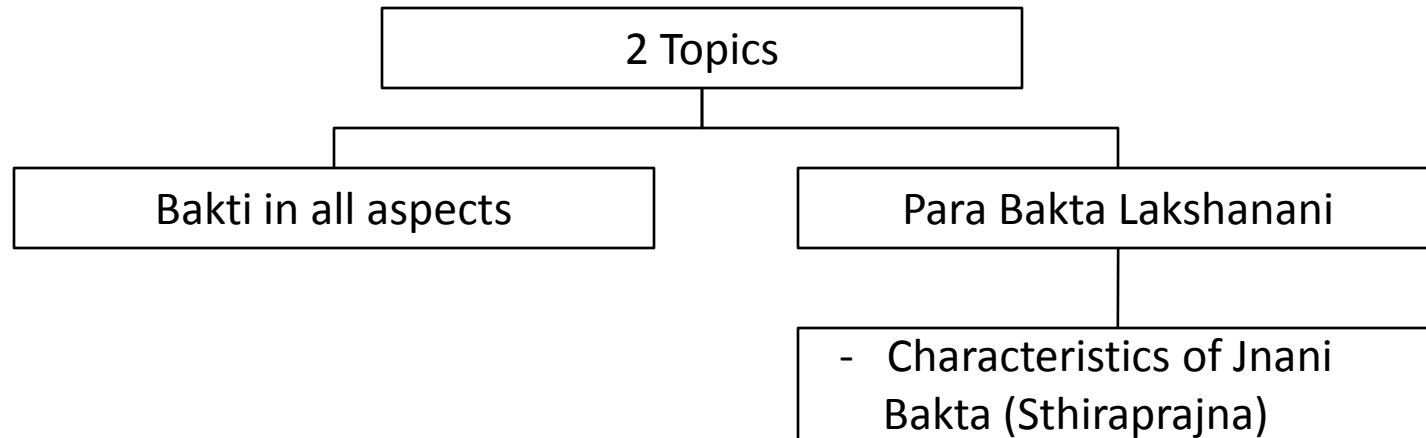
- We want only Birth, Growth, Samyoga, creation.
- Arjuna sees Jara, Mrityu and is gripped by fear.
- Wants old form of Krishna Again.

4th Topic : Bakti

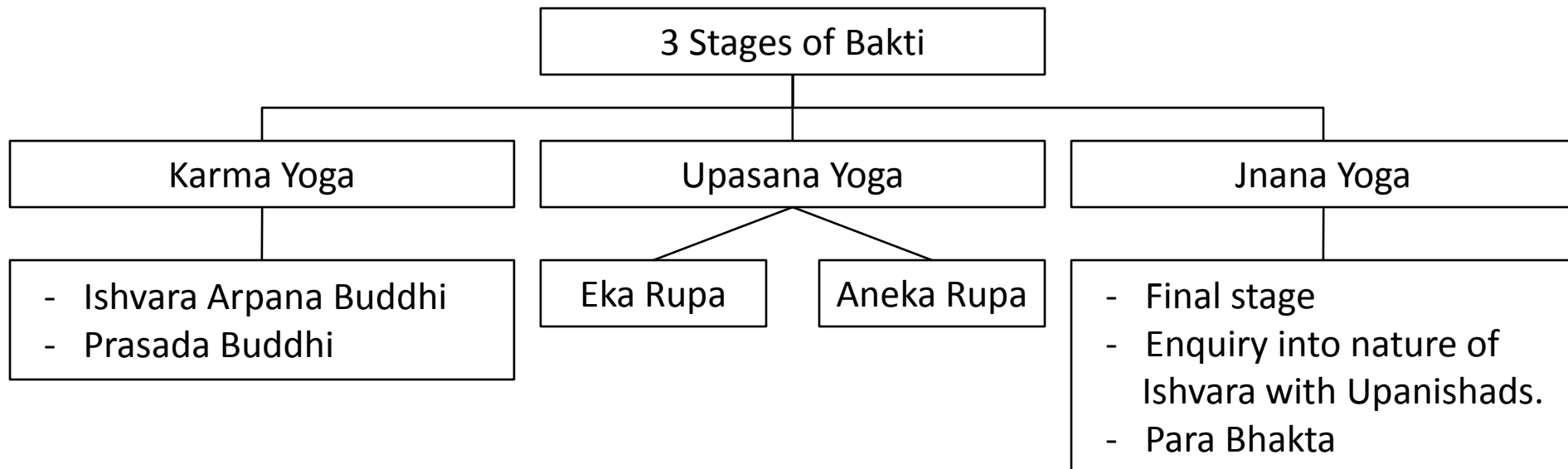
- Essence is “Nishkama Bakta” will attain me.

Central theme :

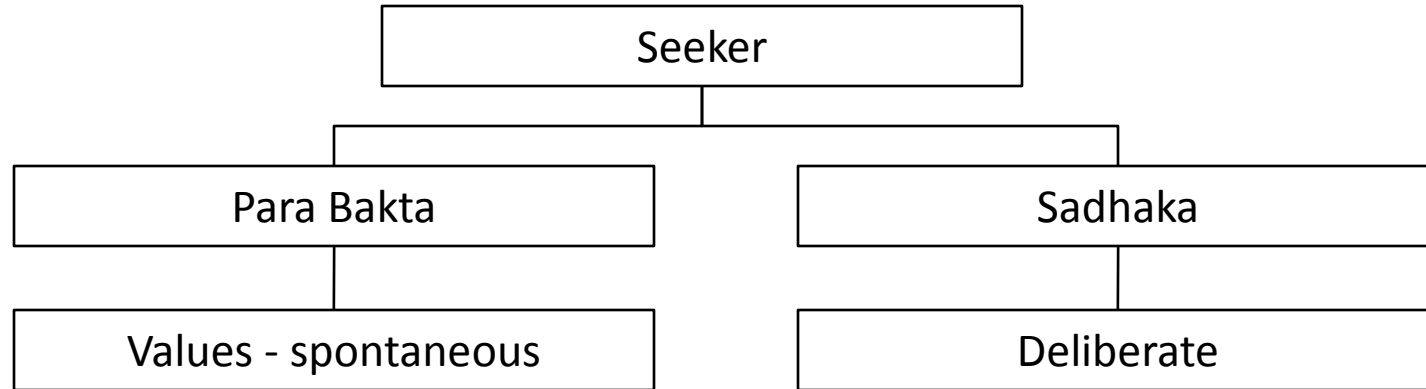
- Vishwaroopa Darshanam.

Chapter 12

- Bakti in all chapters of 2nd Shatkam.
- Completely discussed in Chapter 12.

3 Stages of Bakti

- **Karma Yoga**
  - Ishvara Arpana Buddhi
  - Prasada Buddhi
- **Upasana Yoga**
  - Eka Rupa
  - Aneka Rupa
- **Jnana Yoga**
  - Final stage
  - Enquiry into nature of Ishvara with Upanishads.
  - Para Bhakta

Characteristics of Para Bakta : Verse 13 – 19 :

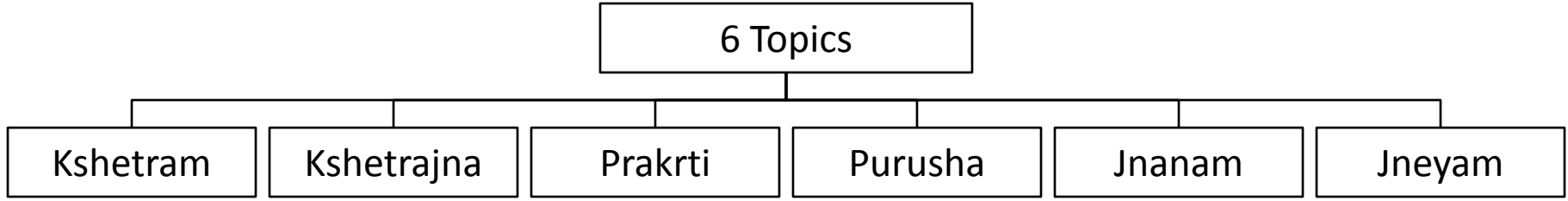
Verse	Translation
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३ ॥	He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving… [Chapter 12 – Verse 13]
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः। मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥ १२.१४ ॥	Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, my devotee, is dear to me. [Chapter 12 – Verse 14]
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥ १२.१५ ॥	He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety – he is dear to me. [Chapter 12 – Verse 15]
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः। सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥ १२.१६ ॥	He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति। शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥ १२.१७ ॥	He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me. [Chapter 12 – Verse 17]
समः शत्रौ च मित्रे च तथा मानापमानयोः। शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥ १२.१८ ॥	He who is the same to foe and fried, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment…. [Chapter 12 – Verse 18]
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्। अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥ १२.१९ ॥	To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]

- No Raaga Dvesha, no fear and doesn't cause fear.

- Central Theme = Bakti

Shatkam Three (Chapter 13 – 18)

Chapter 13

6 Topics

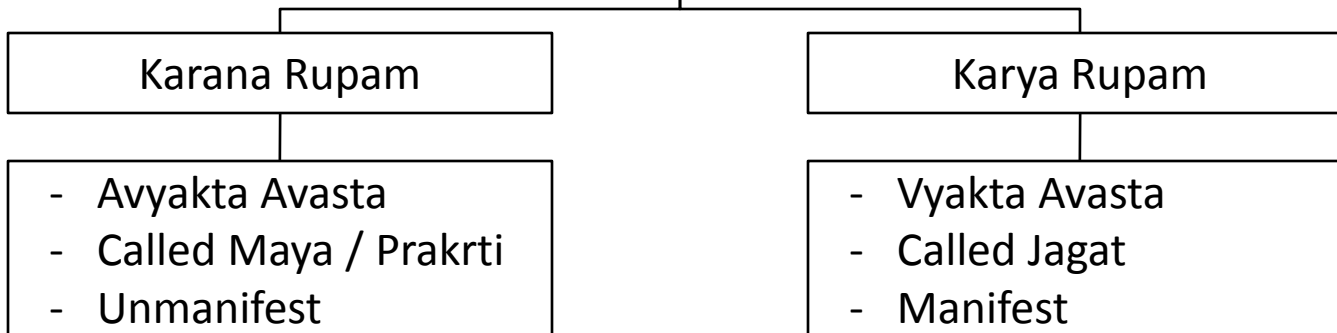
- Kshetram
- Kshetrajna
- Prakrti
- Purusha
- Jnanam
- Jneyam

1) Kshetram :

- Entire objective Universe including Body + Mind.
- Anatma Prapancha.
- Karya – Karana Prapancha.

Verse 2 :

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ १३.२॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

2) Kshetrajna :

- Witness of entire Kshetram.
- Identity of Sakshi Chaitanyam, Vyashti Jiva – Kshetrajna with Samashti Sakshi Ishvara.

Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) Knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Aikyam is essence of 13th Chapter and Gita.

3) Prakrti :

- What is difference between Kshetram and Prakrti?

Prakrti	Kshetram
- Represents only Karana Prapancha – Maya / Avyaktam. - Part of Kshetram - Prakrti alone becomes Universe. - Verse 20 - All Pancha Butas, Sharirams, Loka, born of Prakrti.	- Karyam and Karana Prapancha.

प्रकृतिं पुरुषं चैव विद्ध्यनादि उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

4) Purusha :

- Same as Kshetrajna.

Verse 22 & 23 :

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्। कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥ १३.२२ ॥	The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]
उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः। परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥ १३.२३ ॥	The Supreme Purusha in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]

- Definition shows it is same as Kshetrajna at Samashti level.

5) Jneyam :

- Brahman – Upanishadik Reality, identical with Kshetrajna and Purusha.
- What is general convention?

Brahman / Jneyam	Kshetrajna
- Used to indicate Adhishtanam of World. - Tat Pada - Lakshyartha	- Used to indicate Adhishtana from standpoint of Jiva. - Tvam pada - Lakshyartha.

- Method to reveal oneness between Brahman – Adhishtanam of Jagat and Kshetrajna – Adhistanam of Jiva is Adhyaropa – Apavada.

Adhyaropa	Apavada
- Verse 14, 15 - Gunabhasam - Sarvabrt	- Sarva Indriya Vivarjitam. - Verse 15

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world enveloping all. [Chapter 13 – Verse 14]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥ १३.१५ ॥

Shining by the functions of all senses, yet without the senses ; unattached, yet supporting all ; devotion of qualities, yet their experiencer…. [Chapter 13 – Verse 15]

- Very important portion of Gita, essence of Upanishad.

6) Jnanam :

- Not knowledge but disciplines necessary for Knowledge.
- Important values – Virtues.

Verse 8, 9, 10 :

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control…. [Chapter 13 – Verse 8]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain… [Chapter 13 – Verse 9]

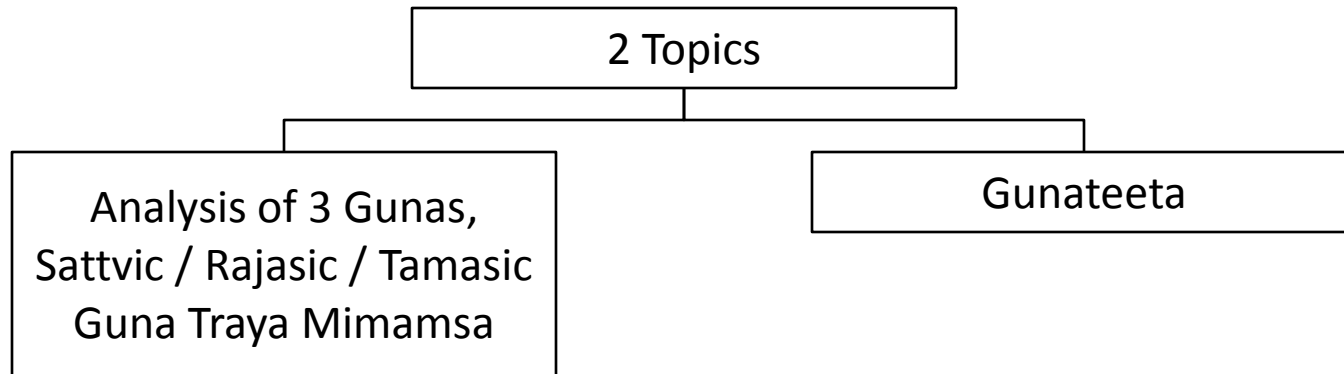
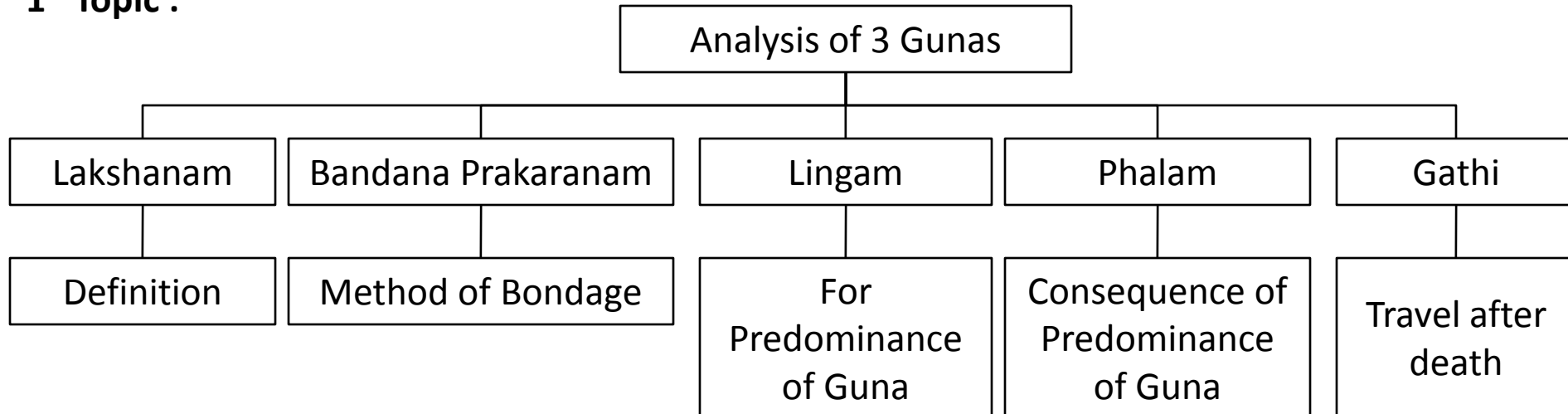
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable… [Chapter 13 – Verse 10]

Central Theme :

a) Discrimination, Vibhaga between Kshetra – Kshetrajna.

b) See identity, oneness of Kshetrajna and Ishvara.

- Chapter 2 – Verse 12 – 25 is Atma, Anatma Viveka same as Kshetra – Kshetrajna Viveka. There it is under name of Sankhya Yoga.

2nd Topic : Gunateeta

- As long as one is under 3 gunas, samsara can't be avoided.

Sattva	Golden Bondage
Rajas	Silver Bondage
Tamas	Iron Bondage

- Gunateeta alone Mukta.
- One can't become Gunateeta by knowledge.
- Own up and be ever as Gunateeta.
- Gunateeta not a destination to be reached but a fact to be owned up.
- Jnani alone is Gunateeta, Asamsari – Verse 19 (Most important verse of Chapter 14)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति। गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥ १४.१९ ॥	When the Seer beholds no agent other than the Gunas and knows Him who is higher than the Gunas, he attains to My Being. [Chapter 14 – Verse 19]

- Karma Yogi / Upasana Yogi / Bakta – Sattvic People Samsari.
- What are Gunateeeta Lakshana – Traits, Characteristics?

Verse 22, 23, 24, 25 :

श्रीभगवानुवाच प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२ ॥	The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]
उदासीनवदासीनो गुणैर्यो न विचाल्यते। गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥ १४.२३ ॥	He who, seated like one unconcerned, is not moved by the "Gunas" who, knowing that the "Gunas" operate, is self – centred and swerves not. [Chapter 14 – Verse 23]
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः। तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥ १४.२४ ॥	Alike in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise… [Chapter 14 – Verse 24]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः। सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥ १४.२५ ॥	The same in honour and dishonour; the same to fried and foe; abandoning all undertakings – he is said to have crossed beyond the Gunas. [Chapter 14 – Verse 25]

Gunateeta	Parabakta	Sthirapragya
Chapter 14	Chapter 12	Chapter 2

- All refer to Jnani.

Central Theme :

- Separate Gunatraya from Atma.

Chapter 15

1st Topic : Samsara Varnanam :

- Universe = Ashvatta tree.
- No beginning, end.
- Root is Adhishtanam of Samsara Vriksha.
- If Samsara root is kept time, Moksha not possible.

Verse 3 + 6 : Asanga Shastra

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥	Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]
न तद्भासयते सूर्यो न शशाङ्को न पावकः। यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥ १५.६ ॥	Nor does the sun shine there, nor the moon, nor fire ; to which having gone they return not; that is My Supreme Abode. [Chapter 15 – Verse 6]

Jnana Sadhanam :

- Discover Moolam, Adhishtana Brahman, remove Samsara by Vairagyam, turn to Moolam Brahman and attain Moksha.

2nd Topic : Sarvatra Bavaha

- Once Samsara is cut and Moolam Brahman discovered, one attains oneness with Ishvara and Brahman.
- Brahman alone is everything.
- All Jivas are Brahman in Physical and subtle form.
- Brahman is captured as reflection in Karya – Karana Sangata.

Verse 7 :

ममैवांशो जीवलोके जीवभूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७ ॥	An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- When I as Brahman am reflected in Body mind complex, my own reflection is called Jiva.
- Brahman in each Jiva is its Svarupam.
- Brahman exists as reflection in form of Jagat also.

Verse 12, 13 :

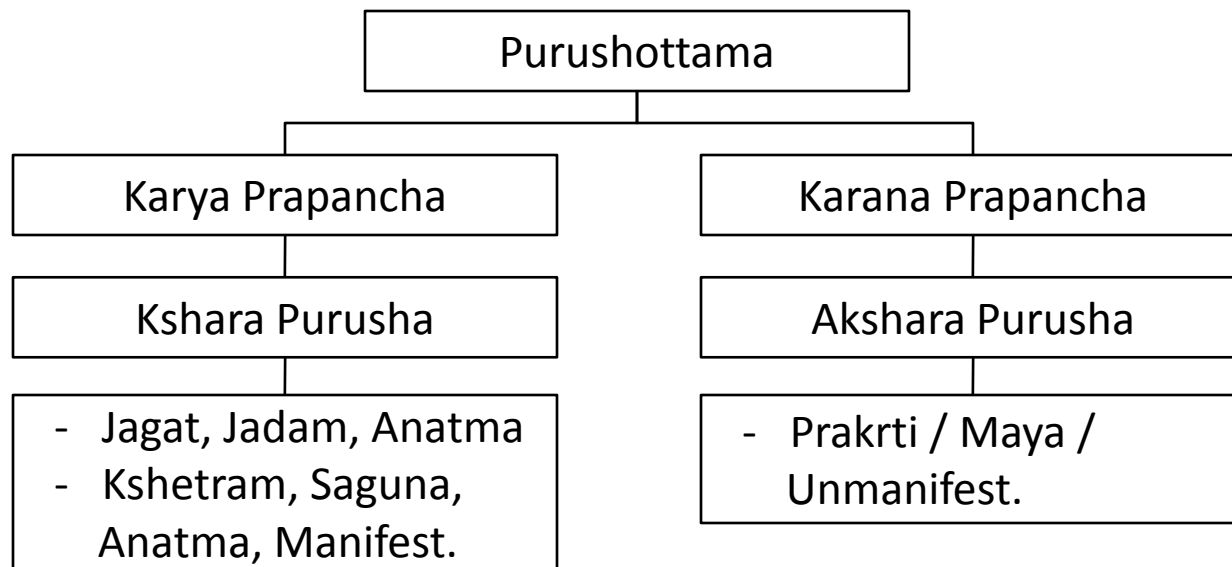
यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥ १५.१२ ॥	That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire – know that Light to be Mine. [Chapter 15 – Verse 12]
गामाविश्य च भूतानि धारयाम्यहमोजसा। पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥ १५.१३ ॥	Permeating the earth I support all beings by (My) energy ; and having become the juicy moon I nourish all herbs. [Chapter 15 – Verse 13]

- Light in sun, moon, nourishes plants (Samasthi).
- Digestive fire which assimilates food in the Stomach is Brahman (Vyashti).

Verse 14 :

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥ १५.१४ ॥	I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

- Brahman is Eater, Eaten, Bogta, Bogyam.

3rd Topic :

- In other places Akshara Purusha – Chapter 8 – Verse 3 = Brahman.

श्रीभगवानुवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called 'work' (action). [Chapter 8 – Verse 3]

- Karya Karana Vilakshana = Brahman.
- Neither Karyam, Karanam – Ajati Brahman.

Uttama Purusha :

- Chetanam / Atma / Kshetrajna / Nirgunam, Purushottama, Gunateetaha, Nirgunaha.
- Lord gets new name in chapter 15 – Purushottama, Brahmanaha Sarvatma Bavaha.

Central Theme :

- Purushottama = Nirguna Brahman.
- Not Vishnu – Shankha Chakra Gandha Dhati Saguna Ishvara.

Chapter 16

2 Topics

Deivi Sampat

- Virtues necessary for Atma Jnanam.
- Verses 1, 2, 3
- Same as Jnanam of Chapter 13 – Verse 8 = Sadhana Chatushtaya Sampatti in Vedanta.
- Noble character.
- Virtues includes self enquiry – Adhyatma Jnana Nityatvam.
- Tat vat Jnanartha Darsanam.
- Chapter 13 – Verse 12
- Vedantic study and liberation.

Asuri Sampath

- Negative thinking – Attitude
- Verse 4
- **Verse 21 :**
  3 Gate ways to Narakam :
  Kama / Krodha / Lobha.
- Giving up Anger Equally important as collecting virtues.
- Binds a person.

श्रीभगवानुवाच
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥ १६.१ ॥

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras, and straightforwardness…. [Chapter 16 – Verse 1]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥ १६.२ ॥	Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.. [Chapter 16 – Verse 2]
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति संपदं दैवीमभिजातस्य भारत॥ १६.३ ॥	Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to the one born for the divine estate, O Bharata. [Chapter 16 – Verse 3]
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥ १३.८ ॥	Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control…. [Chapter 13 – Verse 8]
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्। एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥ १३.१२ ॥	Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance”. [Chapter 13 – Verse 12]
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम्॥ १६.४ ॥	Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac-estate. [Chapter 16 – Verse 4]
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ १६.२१ ॥	These three are the gates of hell, destructive of the Self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 – Verse 21]

Goal :

- Take to Deivi Sampat and avoid Asuri Sampat. Do Puja, tapas, study.
- Deivi sampat liberates a person - Moksha.
- Asuri Sampat binds a person in Samsara.

Chapter 17

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥ १७.२६ ॥

The word "Sat" is used in the sense of Reality and of goodness; and also, O Partha, the word "Sat" is used in the sense of an auspicious act. [Chapter 17 – Verse 26]

Topic 1 : Sadhanas

- Follow all Sattvic Sadhanas = Deivi Sampat of Chapter 16.
- Sattvic Sraddha, Ahara, Yagya, Dana, Tapas.

- Rajasic and Tamasic Sampat = Asuri Sampat.
- Sattvic Danam superior to Rajasic & Tamasic Danam.
- Rajasic and Tamasic superior to Adanam.
- Chapter 16 + 17 same theme – Sadhana Pradhanam.
- For beginners of Gita, introduce chapter 16 & 17 not chapter 13.

Topic 2 : Om Tat Sat

- One should not willingly commit mistake and say sorry – Om Tat Sat.
- By mistake if rituals become Rajasic, Tamasic, say Om Tat Sat.
- General chapter on Sadhana.

Essence of Chapter :

Answer to Arjunas Question :

Verse 1 :

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥ १७.१ ॥

Arjuna said : Those who, setting aside the ordinances of the Scriptures, perform sacrifice with faith, what is their condition, O Krsna? Is it sattva, rajas or tamas? [Chapter 17 – Verse 1]

- 3 types Sraddha is Lord answer.

Chapter 18
6 Topics
(1)
Sadhana
- Disciplines 3 types.
- Sanyasa
- Jnanam
- Karma
- Karta
- Buddhi
- Drithi
- Sukham
(2)
Essence of Karma Yoga
- Karma Yoga = Sattvic Sanyasa / renunciation.
- Verse 41
- Essence of Karma Yoga.
- Varna Dharma
- Karma Yoga = Svadharma Anushtanam as Ishvara Arpanam.
(3)
Essence of Jnana Yoga
(4)
Essence of Bakti
(5)
Essence of Dhyana
(6)
Upasamhara Conclusion
ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥ १८.४१ ॥
Of scholars (Brahma-s) of leaders (Ksatriya-s) and of traders (Vaisya-s), as also of workers (Sudra-s), O Paramtapa, the duties are distributed according to the qualities born of their own nature. [Chapter 18 – Verse 41]

Sadhana :

- Follow Sattvic aspect of all Sadhanas and avoid Rajasic and Tamasic Aspect of all 7 Sadhanas.

Arjuna Question : Verse 1

अर्जुन उवाच
सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन॥ १८.१ ॥

Arjuna said : I desire to know severally, O mighty-armed, the essence or truth of "Renunciation." O Hrsikesa, as also of "Abandonment," O slayer of Kesi (Krsna). [Chapter 18 – Verse 1]

Topic 3 : Essence of Jnana Yoga

- Atma – Akarta, Abokta.

Verse 17 :

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते॥ १८.१७ ॥

He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 – Verse 17]

Topic 4 : Bakti

- Surrender to Lord.

Verse 55 :

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥ १८.५५ ॥

By devotion he knows Me is essence, what and who I am; then, having known Me in My essence, he forthwith enters into Me-the Supreme. [Chapter 18 – Verse 55]

- Surrender to Lord while doing Sadhanas to cross obstacles.

Topic 5 :

- Dhyanam = Nididhyasanam.

Verse 52 :

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः। ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥ १८.५२ ॥	Dwelling in solitude; eating but little; speech, body and mind subdued ; always engaged in meditation and concentration; taking refuge in dispassion.... [Chapter 18 – Verse 52]

- Viveka Desha, withdraw sense organs like in Chapter 6.

Upasamhara – Conclusion :

Verse 65 + 66 :

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥ १८.६५ ॥	Fix your mind upon Me; be devoted to Me; sacrifice to Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me. [Chapter 18 – Verse 65]
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥	Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins ; grieve not. [Chapter 18 – Verse 66]

- Qualifications required for Gita study.
- Benefit of Sravanam and study (Patanam).

Essence :

Arjunas Question :

- What is Sattvika Sanyasa?

Krishna :

- Introduced Karma Yoga as Sattvika Sanyasa. Hence chapter called Sanyasa Yoga.
- Mokshartham = Sanyasa.

Chapter 1 – 6	Chapter 7 – 12	Chapter 13 – 18
- Jiva - Tvam Pada vichara **Dhyanas :** - Karma Pradhanam	- Ishvara - Tat Pada Vichara - Bakti Pradhanam	- Jiva – Ishvara Aikyam - Asi - Jnanam - Jnana Pradhanam

- Essence of Gita = Essence of Veda
- Brahman Satyam, Jagan Mithya, Jeevo Braheiva Na Praha.
- Om – Tat – Sat.